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161 enumeration of the population. My process was to get together several
124 of the most intelligent and well-informed men in the district; cause them
to compare notes and then to tie a series of knots in strings as they are
[211] accustomed to do; different kinds of knots distinguishing the sexes. Each house was counted separately, so that I obtained an exact census of the whole country with the following results. This cord census is now in the museum of the Smithsonian Institution, with many other articles, illustrating the life and customs of the people.

[162] The population of each district is as follows:

Tiribi	103
Uren	604
Bri-bri	172
Cabecar	128
The Valley	219
Total	1226

This covers all of the water-sheds of the Tilorio and Tiliri rivers except two small bands; the Changinas on the Changina branch of the Tilorio and a refugee remnant of the Cabecars on the extreme head of the Tiliri. Probably an additional hundred would cover all of these.

On the North or Estrella river, and on the Chiripo, there are a few more Cabecars who have little communication with the headquarters of the tribe, but who are in the habit of going out to Limon or Matina for what little trade they require. These are probably in all, not more than 200 or 300 in number. Nearly all speak Spanish and they are gradually approximating to civilized or semi-civilized ways.

[461] The cause of the rapid decrease in the population is their extreme in-
146 dolence. With a country fitted to produce all the fruits of the tropics;
262 where maize grows luxuriantly, and where cattle and pigs increase without care or labor; they are content to make plantains their staple, and almost their only food. Chicha the form in which most of their maize
[273] is used, is a beverage very slightly intoxicating, if drank in large quantities, but the amount of nutriment derived from it is unimportant. Meat, whether of domestic or wild animals, is a rarity and a luxury, and the banana or plantain make up all deficiencies. The natural consequence of a bulky and comparatively innutritious diet is a low physical state.
147 The system has little resisting power against disease, or healing power
164 over wounds. A slight attack of coast fever, which, with an ordinary strong man of our own race, would be comparatively harmless, is very apt to terminate fatally with these people. Indolent ulcers are so common that perhaps a full fourth of not only adults, but even children have them, usually on the legs, originating in some slight scratch or bruise; and very few of the elderly persons are without their scars. These ulcers often last for years, and I have seen them as broad as the
165 two hands opened side by side. Although the local diseases are few, the entire absence of medical treatment, the ignorance of the first principles

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123 acquired the title of *Awa*. When asked by my brother professionals to exhibit my charms, I always gravely produced my little pocket compass, which, by its mysterious movements, never failed to impress them. I never could persuade the boldest to touch it.

262 Three kinds of fasts are observed. The first is only when ordered by the *U-se'-ku-ru* on great public occasions. This is general and simultaneous over all the country. Sufficient food is prepared beforehand to last for three days, the usual time fixed. During those three days, no fires are lighted; the food is served and eaten in silence; no unnecessary conversation is allowed; the people stay strictly inside their houses, or if they go out during day time, they carefully cover themselves from the light of the sun, believing that exposure to the sun's rays would "turn them black"; no salt or other condiment is used in the food; no chocolate is drunk, and even tobacco is forbidden. The second kind is similar, though less rigid than the first, and is voluntary; the same restrictions are observed with reference to fires and food, but the people may talk and go out, avoiding, however, carefully all chance of contact with *bu-ku-ru'*. The third is still more limited, and is the individual fast already referred to for cleansing from *bu-ku-ru'*.

474 574 The feasts are of two classes; the death feast already described, and re-unions for labor. In the latter case; when a person wants to do an extraordinary piece of work, like clearing a piece of forest for a plantation, he provides a suitable quantity of food, and especially of chicha. On the day appointed his neighbors unite early at his house, or at the spot designated, and work industriously until about noon. All then repair to the house, and, after a good round of chicha drinking, food is served, followed by more chicha. After a while dancing begins, and is kept up as long as the chicha holds out. Sometimes the work is continued for two or three days, but always ends early in the day, the afternoon and evening being devoted to eating and especially to drinking.

241 [461] [273] No labor can be accomplished without liberal allowances of chicha, and the man who is the most profuse in this respect is the best fellow. A man will sometimes undertake to make his own clearing, unassisted, but it is very slow work, and drags on at the rate of two or three hours' work a day, with many days of rest. The trees once cut down, the man will burn off the brush, assisted by his sons, or sons-in-law, if he has any, and then plants his crop; usually corn for making more chicha. After that it has to take care of itself. He goes out occasionally to hunt, fish, or sometimes to bring a bunch of plantains. When the corn is nearly ripe, the boys have to watch it to scare off the parrots and pigs. If there are no boys in the family, then all hands usually go and occupy a little shed in, or on the edge of the cornfield. They feast on the green and ripening corn until it is too hard to boil, and then collect what has been left to ripen.

462 The labor of the women is to bring plantains and water, and to cook and wash. They are never required to do work in the plantation, unless